1;Griffiths M-5 (ca. 1940) 1946 AW37 Kol AW37

from the tin or the bottle, around the whole or part of the village. The *hom* sacrifice should be made by each household, and following the whole procedure, animals may be sacrificed at the village shrine, and a feast enjoyed by all.

TESTS FOR EVIL SPIRITS. It was said by Kols that there are certain obvious evidences of spirit possession. Mental cases are attributed to evil spirits as are cases of paralysis and the like. If one acts irrationally it is taken for granted that he is possessed and efforts should be made to free him.

Sometimes it is not quite so easy to tell whether an evil spirit is really about, or whether he should be blamed for the misfortune under consideration. If a man has a disease which defies treatment, and if he is wasting away, it may be that he has an evil spirit working in him. To determine for certain there are some tests which may be made. Among them are the following:

On the floor of the room, in which the man lies ill, a circle made with wheat flour is marked out, and in the centre of the circle an earthenware lamp is placed. Grains of wheat and *urad* pulse are carefully counted and put in a particular position and sequence. The Baiga or *panda*, as the case may be, then pronounces some *mantras* over them and the room is left to the ill man for the rest of the night. In the morning the grains are counted again and their positions carefully checked, and the ring of flour is examined for any marks or indications of having been disturbed. If there are signs of a disturbance of any kind, or if there are missing grains, it is a sure proof that an evil spirit has been about and has meddled with those articles. Of course, it is difficult to believe that any disturbance could not have taken place with mice and rats everywhere in abundance.

A second method is based upon the use of limes. It will be recalled that spirits are very fond of this kind of fruit and greedily attack them. Several limes are therefore taken, and a large number of sharp needles stuck into each, perhaps as many as twenty-five. These limes are then placed in a position where a spirit, were it to come into the room, would be sure to notice them. In the morning these are again carefully examined, the needles pulled out, or the limes broken and the needles inspected. If there should be a drop of blood on any of the needles the spirit has been there. It would have seen the lime, snatched at it greedily without observing the needles imbedded in it and been pricked by their sharp points. Any formation of rust would be interpreted as blood and be the indication of the presence of a spirit.